# THE COMMONS

A Monthly Record Devoted to Aspects of Life and Labor from the Social Settlement Point of View,
ENTERED AT CHICAGO P. O. AS SECOND-CLASS MAIL MATTER.

Whole Number 48.

CHICAGO.

15 JULY, 1900.

### THE THREE WORLD-SEASONS.

The WINTER season of the world has gone, Those arctic ages when the trozen brain Let no gray atom melt and flow to thought; When every hidden root lay cold and dark. Unconscious of its life, beneath the snow; When every seed, with summer instincts, slept And shuddered in its sleep, and dreamed of leaves; When every throb of life was sternly checked By chill Repression, procuress to Death.

The SPRINGTIME season of the world is here. Herole days of strife and turbulence. When blows the March wind in rebellious glee. They who love peace must seek a younger star; Here all things clash, and break and change and grow; The snowdrifts melt into one common stream. Until the swift flood hurls the lee ashore. The glacier slips and floats to warmer seas; The white grass struggles underneath the stone.

The SUMMER Season of the world shall come,
That final age of verdure, bloom, and fruit,
Of which the rivers lisped and robins sang;
When every acorn bursts into the oak
Of its ideal, and clasps the genial soil;
When every seed beneath the kindly sun
Unfolds the fulness of its inner self;
When winter's frost and springtime's broil are past,
And all the purpose of the year made plain,
—Herbert N. Cusson in Socialist Review.

### THE MORALS OF THE CROWD.

BY EDWIN BURRITT SMITH.

Degrees of goodness and badness relate to moral standard. That standard for us is Christian. It has long been fairly realized by individuals acting for themselves. It has rarely been approached by crowds. A high sense of honor is common among men. It can as yet scarcely be said to exist in the crowd. Indeed if the crowd is not unmoral, its morals are still rudimentary. \*\* \* \*

INDIVIDUAL VERSUS CORPORATE MORALITY.

The distinction between the individual as a responsible being and the crowd as an irresponsible aggregation,—the one as a moral creature and the other an unmoral thing,—throws a flood of light upon some events of our time. It explains why men do in crowds what none of them would do alone, why associated producers demand as a right to share with the state the power of taxation, why corporations and trades unions so easily become criminal conspiracies, why combinations of capital purchase legislation to foster special privilege, why Christian nations wage wars of aggression against the weak.

ETHICAL PROBLEM OF DEMOCRACY.

The individual in the great matter of morals is far in advance of the crowd. \* \* \* This view of the rudimentary character of the morals of the crowd may seem unduly discouraging. It is not so. When the crowd was under authority, its morals were immaterial. The question was upon the morals of him who had the authority over it. The average results were not satisfactory. The king, demoralized by power, was too seldom himself under an effective moral restraint. It is the method of democracy to reject authority and appeal to the people. The task is to bring the crowd to the plane of moral responsibility. This task is more difficult than that of the past. The response of free men is more difficult to win than was that of men who blindly obeyed authority. That response when obtained will rest on a broad and safe base,-the moral character of a free and Christian people.

The way of progress is the regeneration of the crowd. This adds enormously to the function of the preacher. The time was when his vision embraced only individuals; when he was happy if he might snatch some as brands from the burning. In the days that are to come he will not preach less to individual men; he will preach more to the crowd. Its own conduct, as well as that of its units, must conform to moral standards.

SOCIAL ACTION NECESSARY TO INDIVIDUAL MORALITY.

The tendency is not to isolate individual action. A crowd we are, and a crowd we shall remain. Democracy means government by the crowd and the largest liberty of voluntary combination of its units into lesser groups within the greater. Nothing short of the complete regeneration of the crowd can be the goal of social evolution. This view should not cause us to despair or render us impatient. God works and waits. Time is a prime factor in His processes. Signs multiply that the crowd is becoming conscious of the existence of a moral law. In time it will accept and act upon it.

The man who would raise the morals of the

crowd must sternly decline to participate in its immoral action, even when that action is professedly for moral ends. He must persist in refusing to share in its illicit gains. The citizen who would effectively contribute to national morality must refuse to seal with his approval the immoral use of the public authority to accomplish whatever professed ends. Indeed, the need of the hour is to withdraw men's gaze from the professed purposes of false leaders of the crowd to a sharp scrutiny of its every step. When each step taken is moral, the journey will end on the high plane of moral achievements.

He who would preserve individual morality must strive for the regeneration of the crowd. He must resist its intolerance of criticism, and always and everywhere insist upon the individual liberty of its members.

### ONE MORAL STANDARD.

The wrong-doing of the nation, the corporation, the trades-union, the crowd, is to-day a mighty menace to morals among us. The need of our time is the great awakening of the crowd to moral action. This is prerequisite to furthest progress in individual morality. If the citizens are to observe moral laws, the nation, which is after all but an expression of their ideals, must not be immoral. Morals spring from the relations of men in society. What is true of one, or of two acting together, in relation to others, is true of the nation. There is but one moral law. It is of like obligation upon the crowd and its units.

### THE PEOPLE'S INSTITUTE OF NEW YORK.

### BY CHARLES SPRAGUE.

The People's Institute of New York city was incorporated in June, 1897, and began its educational work in March of the following year, offering a course of ten weekly addresses on the comparative study of democracies, four discussions of the important problems confronting our own democracy.

During the year just closing the Institute has given some 275 evenings of instruction. Its audiences, composed almost entirely of workingmen, have aggregated 125,000. Many of the ablest representatives of the professions and of active life have appeared on its platform. It enjoys the full confidence of the working people as well as of the other classes of the community.

. The Institute Club, recently founded, is intended to be the first of a series of self-supporting and self-governing clubs. When the

Institute was organized adult wage-earners lacked opportunities of ordered instruction in those branches of knowledge which best qualify the individual to meet his civic responsibilities.

No platform nor existing educational body could suitably meet that demand. The city colleges represented, in the opinion of the workingmen, for the most part the spirit and ideals of a section of society, the men who occupied the chairs of instruction being usually without understanding of or sympathy with the people.

The Board of Education, being under political control, its platform could not permit full liberty of speech.

The organizers of this Institute called into council representatives of all sections. The advisory council and the board of trustees have had, from the first, representatives of labor side by side with men eminent in education and finance.

The Institute is strictly non-partisan. Educationally, the chief emphasis is laid upon history, social science, and ethics, tho the fine arts, literature, and natural science are not neglected. Its educational system recognizes the unity of human experience, all histories and literatures being part records of one and the same people, and each of chief value as contributing to the understanding of ourselves and the laws of our development.

Socially, the Institute proclaims no theories, at the same time it accepts the brotherhood of man as the only basis upon which society can be either righteously or firmly ordered. Absolute freedom of thought and speech obtains on its platform and in its audience, limited only by mutual respect. The Institute, however, has no place for the demagogue, the shallow or insincere student, or the preacher of revolution. All who enter its meetings are impressed by the spirit of brotherhood, uniting men and women of every political and religious creed. Its influence is permeating the entire life of the city.

### A WEEK AT THE INSTITUTE.

The record of one week will give a clearer presentation of what the Institute is doing.

It is Sunday evening. The old Cooper Union is nearly filled. There are few women in the audience numbering 1,500 (not more than one in twenty-five), and few persons who are not wage-earners. All sections of the social movement, and all religious creeds are represented. The exercises open with a violin solo by one of the city's most talented musicians. He is enthusiastically recalled.

While announcements are being made the baskets are passed round and the weekly collection taken. Then one of the leading clergymen of the city speaks, taking care to avoid sectarian affirmations. Music follows, and then from one-half to three-quarters of an hour, sometimes an hour, is given to free question and discussion. The questions show close thought and eager desire to learn, are rarely trivial, often keen and searching. A good answer is the signal for hearty applause. The questions ended, and the audience dismissed, groups gather outside the hall to discuss further the points raised. Meanwhile the speaker of the evening goes to the club and there meets its members, on a social footing. The same scenes repeat themselves every evening in the week, save that the audiences vary in size, and there is music on Sunday

Monday has been devoted, during this last year, to the history of the United States since 1776; Tuesday to a supplementary course on general history given in a smaller hall; Wednesday to literature, and Saturday to ethics and sociology.

The Friday evening work is notable, for then the questions of the day are discussed, sometimes by one speaker, at other times by a group. Mayor Jones, Mayor Quincy, Governor Pingree, Booker Washington, and many of the leading men of New York and vicinity have taken part in these debates. This Friday forum of the Institute is recognized as the place where active, earnest men of the city and country can meet the people both to instruct and be instructed. During the past year five evenings of one week were devoted to the discussion of trusts, drawing audiences that numbered about 7,000. Railroad presidents, trust lawyers, college professors, clergymen, and labor leaders took part in the debates.

Thursday evening is reserved for the club, and is devoted to an address, discussion or entainment. Dancing is in order on Saturday evenings and after every monthly entertainment.

All persons of good character and repute, above the age of 18, are eligible for membership. Applicants unknown to members must furnish references. The dues are 25 cents a month.

A club for deaf mutes is projected for the near future. An interpreter in the sign language will be on the platform at the public addresses in the Cooper Union, and a place will be reserved in the hall for the club members.

The latest experiment of the Institute has been Sunday afternoon excursions, under suitable guidance, to places of historic interest, following class instruction in the history and government of the city of New York. The success of this attempt has decided the board of trustees to add next year visits to the museums, and scientific outings.

Thus, as its resources and opportunities permit, the Institute is striving to remove class misunderstanding, and to unite all in the effort to purify and humanize our democracy. It is helping, also, to enrich and gladden the lives of the working men and women of New York.

### CHICAGO LOCKOUT EVENTS.

No personal communication had been held between the parties at issue from April 30, when the Contractors' Council issued its "ultimatum," until June 4, when it consented to meet representatives of the building trades who were not delegates to their central council. The unions conceded this proviso, altho the contractors were represented by the executive officers of their central council. When, therefore, the fifth month of the lockout opened with the principals to the long controversy face to face in conciliatory mood, the beginning of the end was hailed by most of the workingmen, by some of the contractors and by the public. All propositions for the mediation of third parties were held in abeyance, and every effort to arbitrate gladly made way for the shorter and more satisfactory cut to a permanent solution afforded by the conference of conciliation. The contractors at the session of this conference, June 12, only explained and reiterated their "ultimatum." The representatives of the unions at the next session, June 19, brought in a counter proposition, wholly conceding many of the contractors' demands and partially meeting others by greatly restricting the power of the walking delegate and eliminating the use of the sympathetic strike, except as a last resort, when the arbitration, fully provided for and strongly urged, might fail. These concessions were not accepted by the contractors as sufficient, who on June 25 issued their final decision "unqualifiedly" reiterating their determination to enter into working agreement with any union only when it withdraws from the Building Trades Council. This entire abandonment of a central council the labor conferees declared their unions could not consent to, and as a last hope for the conciliation proposed the reference of the points still at issue to a joint conference of one representative from each side in every trade involved. Upon the failure of the contractors to accede to this, the conference delegates of the unions adjourned sine die June 26, after issuing an address to the public disclaiming responsibility for the failure of the effort to conciliate the difficulty and welcoming "an impartial, honest investigation of the proceedings of this conference."

# Church Social Movements.

### Social Work in a Small City. & &

PASTOR of a family church in a small, town-like city thus describes the social development of his ministry: "There was a demand put upon me by the boys and young men for a gymnasium, which became a great success. Classes in French and Science were formed by the young people, the result being that those who were not members of the church were thus led into its communion. There was a demand for a kindergarten, and we successfully carried out a summer school. The young boys had organized a military company, and from the war spirit we were able to turn their minds to civics and the arts of peace by securing models from the Patent Office and patterns from the wood-working department of the State Technical School for their study.

"I AM convinced that idleness is one of the worst foes to the church, and believe that as churches we have a duty to perform in the way of aiding in the establishment of industries for the employment of those whose lives are wasting for the lack of something to do. Our small towns are dreadful in their waste of the best energies of young men. The carelessness of the community in regard to this problem is dreadful. Two industries for the employment of the boys and men were started and today are successful. Our boys' clubs caused waste-paper boxes to be placed on the street corners, for which the city at last paid us, with a vote of thanks besides. We put a gang of boys to work on sweeping streets, until the city became ashamed of their neglect and purchased a street sweeper, and again we were rewarded by the most kindly expression from the council, and our outlay in the way of tools and expense was provided for. We also organized prayer meetings in different parts of the city, which in some instances were very successful. The business men have always felt very kindly to my work because I have an instinct for the working world."

"WE GOT the young men together for the purpose of studying social economics, and prepared a brief catechism, some of the more significant parts of which are as follows:

'How did the religion of Jesus find you?—By showing me my need of forgiveness and revealing to me the beauty and possibilities of life when swayed by His spirit. 'What is your chief aim now?—To do good in the spirit of Jesus Christ, my Lord.

What are your civic duties?—It is the duty of every Christian to see that the principle of righteousness is embodied in just laws, to see that these are justly executed and to foster all those agencies of prevention that aim at our sane living.

What are your social duties?—Recognizing that all men are brethren, it is the duty of every Christian to endeavor to establish a universal brotherhood, the Kingdom of God on earth, by making our lives conform to the principle of love.

What are your commercial and industrial duties?—It is the duty of every man to live by his own efforts, to seek to grant the same privilege to others, and in all matters of labor and exchange to seek to do to others as He would have them do to Himself.

'How do you expect to maintain these professions?—By maintaining a sane religious life.
'How do you expect to maintain this religious

life?—By keeping my pledge.

'What is your pledge?—Relying on God Almighty, I promise to do whatever I think He would like me to do; to follow Jesus just so far as by His grace I am able, and by all means, by prayer, by example, and by effort to seek to advance the Kingdom of God on earth."

Two closely related volumes of the most fundamental and practical importance to both the pedagogical and sociological application of Christianity are "The Psychology of Religion, An Empirical Study of the Growth of Religious Consciousness," by Edwin Diller Starbuck, Ph.D. (Chas, Scribners' Sons), and "The Spiritual Life, Studies in the Science of Religion," by George A. Coe, Ph.D. (Curts & Jenning). For both pedagogy and sociology are resolving themselves more and more into psychology as a last analysis. The Church can hold and increase her foothold on the earth only by returning to the educational work by which she lodged Christianity in the heart and life of the race. We will present in a later issue a comparative view of these volumes.

The Christian Social Movement has had two fine historical interpretations contributed to its literature in Prof. Thomas C. Hall's Ely Lectures for 1899, "The Social Meaning of Modern Religious Movements in England" (Chas. Scribners' Sons), and Dean Stubbs' "Charles Kingsley and the Christian Social Movement" (Herbert S. Stone & Co.).

"The Relation of Religious Classes to Social Regeneration," by the Rev. Gustavus Tuckermann of St. Louis, Mo., published in *The Coming Age* for March, 1900, and reprinted by the author, from whom it possibly may be obtained, is well worth the reading of the ministry and the membership of the churches.

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GRAHAM TAYLOR,

EDITOR.

Published monthly from CHICAGO COMMONS, a Social Settlement at 140 North Union Street, Chicago, Ill.

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### EDITORIAL.

THE broadside on the Social education of the industrial democracy in our last issue is happily followed up by Mr. Sprague's interesting account of his successful institute work at Cooper Union in New York and in our August number will be most valuably supplemented by Prof. Henry W. Thurston's account of and comment upon his remarkable inquiry at the Chicago Normal School into some tendencies of education upon the social status of the family.

W HEN well-meaning people, with an eye to social trend, point out that the everencroaching presence of the Trust is the forerunner of the people's control of production as against private control through single corporations, keep it in your mind that the purpose of the Trust is not primarily to cheapen or systematize production, but to limit and prevent it. The interplay of supply and demand still fixes prices, the purpose of the Trust is to limit supply in the face of demand, so that price can be arbitrarily fixed. And practical monopoly does the rest. At the root of all the industrial injustice and aggression of our day, and of all past days, has been some form of monopoly - either natural, as when private individuals, with consent of government, own the exclusive privileges involved, or artificial, as when industrial combination for private profit "holds up" the people by stifling production, throwing out of employment those who should be supplying the people's wants, and shutting off with artificial control of prices, the necessaries of life from those who need them. This is the milk in the Trust cocoanut, and the people are slowly coming to understand it.

POLITICAL economy, says one of our Japanese exchanges, is the science of extracting the honey without alarming the hive.

WE ARE happy to chronicle very substantial evidence that Chicago's first Tenement House Exhibit and Conference on the Improvment of Housing Conditions are bearing early and valuable fruits. The City Homes Association, which grew out of that occasion, and the long and lonesome preceding effort to arouse public sentiment upon this most serious and vital problem, has already gathered a strong and influential constituency, and has gone intelligently and effectively to work. Conferences of the agents of the Associated Charity Bureaus, the District Visiting Nurses? Association, and the settlement workers have supplied preliminary surveys of the appalling conditions existing well-nigh throughout the city. Thoro investigation will follow of one or more typical districts as a basis for securing private and public action for the destruction of houses unfit for dwellings, and the betterment of housing conditions. The city council has taken most intelligently and admirably advised action-"Tuat the present situation of the city with regard to parks and other recreation grounds should be systematically studied, so that a consistent plan may be outlined, to be followed as opportunity may serve, that the public may become informed as to the opportunities in this city and the present accomplishment in other cities, and that waste of labor and cost in spasmodic, separate and unrelated movements, which must of necessity be imperfect and insufficient, may be saved." To this end the Mayor was authorized to appoint a Special Park Commission, consisting of aldermen, a lawyer, a civil engineer, a landscape gardener, a physician or sanitary engineer, members of the Park Board and six others, who "shall prepare recommendations for a systematic and concerted plan for the satisfaction of such needs by the addition of parks or other improvements" in the crowded central wards, including "breathing places of various sorts, small parks, playgrounds for children, swimming pools and public baths, parkways and the like." The Mayor's commission is in co-operation with the small parks committee of the City Homes Association, on both of which the editor of THE COMMONS is privileged to serve. The building department is still proceeding to condemn and demolish some of the more intolerable pest-holes. The new social consciousness, the birth and growth of which are thus betokened, is the most auspicious sign of social progress on the horizon of

"Labor is the house that love dwells in."-Russian Proverb.

# Literature and & & & & Dibliography OUESTION OF MONOPOLY.

Recent Books which deal with the Scientific Aspects of the Matter.

Prof. Richard T. Ely Analyzes the Trust from Historic and Economic Points of View—Prof. Bemis's Work on "Municipal Monopolies"

The greatest public question of our time is being approached by the mass of the people, as a whole, with great intensity of feeling and comparatively little knowledge or thought. The encroaching tides of economic disaster swallow or threaten successively higher classes of society and render economic security more and more precarious as it becomes more and more essential, and the average man, identifying the encroachment with the visible forms of economic power in the trusts and great monopolistic corporations, stops neither to analyze nor to observe, but prepares to strike at the head nearest. It is probably too late for dispassionate study of the trust question. The next Presidential campaign in this country, under whatever names or with whatever platforms it may be waged, will in the last analysis be a battle for the life of the great industrial concentrations of the time. The outcome of that battle, whether in peaceful modifications of economic organization and relationship, or in violent struggles to turn back the progress of economic development and restore the former private competition, no man is wise enough to

Whether or not too late for practical effect upon the battle, three books recently at hand are significant of the trend of attention.

Monopolies and Trusts. By Richard T. Ely. New York: The Macmillan Co. 12 mo. \$1.25.

Clear thinking in economics was never more needed than now. The man who sees no economic difference between farming and railroading is a pessimist and a blind leader of the blind. The way in which the State shall successfully deal with trusts cannot be answered until we know what creates trusts. To assume that all trusts are alike and all should therefore be treated alike is ignorance or dogmatism. The striking value of Professor Ely's book is exactly this careful and searching analysis of industries with reference to the

monopoly factor in each. He discusses fully the so-called inevitable tendency to monopoly and shows wherein it is true, and wherein it is only superficial. His definitions of monopoly and his distinctions between monopoly profits and rents throw a clear light on the ultimate nature of the problem. His classification of monopolies is a valuable guide to the study of the subject. Students will not agree with him at all points, but his book compels them at least to study closely the differences as well as the likenesses of trusts and monopolies, and to cease both the wholesale optimism and the wholesale pessimism which marks too much of the discussion.

The book is both theoretical and practical.

Professor Ely's literary ideal is that of Adam

Smith, scientific precision for every-day people.

JOHN R. COMMONS,

Bureau of Economic Research, New York City.

MUNICIPAL MONOPOLIES. By Edward W. Bemis, John R. Commons, Frank Parsons, M. N. Baker, F. A. C. Perrine, Max West. One vol., 691 pp., appendices, index. Cloth, \$2.00. (Vol. XVI. Crowell's Library of Economics and Politics.)

A subordinate branch of the same subject is usefully treated in this work supervised by Professor Bemis. If the book had no other value than that accruing from the array of statistics relating to the city supplies of water, electric light, illuminating and fuel gas, telephones and street railways, it would have earned its right to a place in the list of useful books of the hour. With these commodities in private hands, whose present interest lies obviously in concealing the facts of cost, income and profits, it is exceedingly difficult to secure reliable facts and figures for public information, and it is likely that, under the circumstances, the accuracy of the figures set forth in these essays cannot be improved upon. As might be expected, the bias of the work is strongly in favor of municipal ownership and control, but the fair-minded and good-tempered treatment of the subject, leaving anyone free to interpret as he will, is unexceptionable.

M. N. Baker, of the Engineering News of New York City, writes upon water-works; Prof. John R. Commons, of Syracuse University, and Prof. F. A. C. Perrine, of the Engineering Department of Leland Stanford University, discuss electric lighting; Dr. Max West, of the Agricultural Department at Washington, describes New York City franchises; and Prof. Frank Parsons, of the Boston School of Law and the Kansas State Agricultural College, treats of the telephone, and the legal aspects of municipal problems. Professor Bemis supplies information on various phases of the electric light, gas and street railway questions. The work is amply provided with statistical appendices and has an excellent index.

### NOTES OF THE SETTLEMENTS.

Cambridge House, Camberwell, London, S. E., has branched out with a new set of clubs, etc., in Lambeth. The work grew out of a call published in the September issue of the Cambridge House Magazine. A prompt response ensued, and a good work is now in progress.

Mr. Archibald A. Hill, formerly of the Louisville Neighborhood House, has nearly completed the plans for the fine new settlement building, to be under his charge at 737 Tenth avenue, New York city. It is to take the place of the tenement house in which he has been residing for the past year with three hundred other tenants.

Miss Mary E. McDowell of the University of Chicago Settlement, was on the docket of the National Federation of Women's Clubs at Milwaukee for a ten-minute descriptive definition of a settlement, which, by her courtesy, the readers of the August number of The Commons will have the privilege of sharing with her appreciative auditors.

The settlement movement is progressing surely if slowly in the South. We are glad to note the development of the Diocesan Free Kindergarten of New Orleans last winter into a settlement with five residents, and that it is hereafter to be known as "Kingsley House," at 1202 Annunciation street, with Miss Katherine W. Hardy in charge.

One of the most successful and altogether enjoyable occasions ever given at Hull House was the Greek Play, "The Return of Odysseus," performed in the new auditorium by native Greek residents of Chicago under the direction of Miss Barrows. The text was that of Homer, the pronunciation, and the local coloring, dances, etc., that of modern Greece. As one commentator said, "it showed the modern Greek idea of what ancient Greece was like."

The whole Chicago Settlement fellowship deeply regrets the withdrawal of Mr. and Mrs. Harry F. Ward from the Northwestern University settlement this month. They have proven themselves not only to be thoroughly imbued with the settlement spirit, but also to have rare efficiency in social service. Mr. Ward is minister of "The Open Church" on Wabash avenue, and is already recognized in the Methodist fellowship, to which he belongs, and far beyond as an effective interpreter of the Christian social spirit, and of institutional methods of church work, which he is successfully seeking to introduce to Chicago.

Nothing of greater value has lately been contributed to the literature of the settlement movement than two articles by Robert A. Woods of South End House. Some of the little-known facts of the early history of the settlement movement he has compiled in an unusually readable article which opened the November issue of the Pratt Institute Monthly, devoted in that issue to the interests of the Neighborship settlement in Greenpoint, Brooklyn, founded under the auspices of the Institute and its friends. The article is entitled

"Settlement Antecedents and Consequents," and students of the settlement movement will find in it facts not elsewhere accessible.

The other article, on "University Settlements: their Point and Drift" was contributed by Mr. Woods to the Quarterly Journal of Economics and has been printed in pamphlet form. The price of single copies is not given, but we presume twenty-five cents sent to the publisher, George H. Ellis, 272 Congress street, Boston, would secure at least one copy.

### WAY-MARKS.

The Right Relationship League reports in its first annual statement that its propaganda work to promote the study, teaching, and practice of industrial and commercial co-operation has been nearly self-supporting. So far its members have not been asked to remit the annual dues of \$1.00, as the office room at headquarters (Room 903, 237 Fifth avenue, Chicago) has been donated, and no one connected with the League has received compensation for service. Its booklets and leaflets are issued in a form, and at a cost which make them very serviceable in popularizing the ethics and methods of co-operation. The most widely circulated and perhaps the most stirring of them all is Mayor Jones' sixteen-page pamphlet, "Equal Opportunities for All, Special Privileges for None." From the proceeds of the sale of its publications the League hopes to promote its cause "without adding one more to the already large list of 'charities.'"

Mayor Jones of Toledo, Ohio, is issuing a series of "weekly letters addressed and delivered to the workingmen of the Acme Sucker Rod Co.," dealing in his own inimitably straightforward, brotherly way, on such subjects as "Equality," "The Place of Music in the Social Movement," "The Sober Man's Advantage Over the Drinking Man." Here is a sample paragraph: "To make conditions in and about a shop that will make life so attractive and beautiful to men as to lead beautiful lives for their own sake and for the sake of the world about them is a task that I have voluntarily undertaken because of my faith in my fellowmen, because of my belief in equality, and a realization of it as a practical living reality, as the hope of the race. It is not a question of how to save the Acme Sucker Rod Company, but rather to furnish a practical example that will hold aloft the standard of a higher and holier humanity, and help lift our industries out of the degradation into which the money-making spirit has sunk them. An injury to one is the concern of all."

### CHICAGO COMMONS ITEMS.

Miss Louise Bock, who graduated from our kindergarten training school, becomes a resi-dent of Welcome Hall Settlement, Buffalo, N. Y., in the autumn, and director of its kindergarten work.

Our Girls' Progressive Club have bravely undertaken the responsibility of renting and furnishing a nice, new little cottage at Michigan City, Ind., on the lake shore, where the members can take their vacations by turn and keep house co-operatively.

Among the visits received from the delegates to the National Federation of Women's Clubs, recently held at Milwaukee, were Miss Bradford of Whittier House, Jersey City, and the head-worker of the National Cash Register House at Dayton, Ohio, with the delegation of its Woman's Club.

Miss M. Emerett Colman, for three years a resident at the Commons, has taken residence as head-worker in The Working Girls' Club House, 7 Armington avenue, Mt. Pleasant, Providence, R. I., where there is a fine opportunity of developing the effective building equipment and the club-work centering there into a wider social work for the entire neighborhood.

Enough responses have come in answer to our appeal for the equipment of our rear yard playground at the Commons to warrant us in setting up the apparatus and opening the yard. The delight which so many of our little folks will take in the sand-pile, swings, see-saws, parallel bars, quoits, shuffle board and other games will amply repay anyone who invests the little money they cost, as it does us for the invasion of our scant quiet and for all the additional toil it involves.

The closing social of our Domestic Science classes still further demonstrates the demand for the equipment which our new building will provide for this most important branch of settlement service. Not only the pupils, younger and older, but friends and parents manifested the keenest interest in the year's work, and tested by taste "the proof of the pudding in the eating thereof." Good cooking of wholesome food and hygienic house-keeping are the physical basis of happy home life, and of strong, sane character building, which are the best preventives of intemperance and incontinence.

Good Will Camp at Elgin was opened June 26 and the first detachment of boys-fifty each will have had their fortnight's outing when this note is being read. The camp is so for-tunate as to secure the services of Mr. Vance Rawson, a senior medical student and long one of our best non-resident workers. He not only greatly reinforces our general management and recreative and musical resources, but gives the children and their parents the value of his expert medical examination and care in checking deteriorative tendencies and inculcating the principles of hygiene and self-development.

### PESTALOZZI-FROEBEL

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